

A 3090 i 36

VINDICATION

OF

Bible. Old Test. Psalms. Appendix.
David's PSALMS,

From Mr. J. WATTS's

Erroneous NOTIONS

AND

Hard SPEECHES of Them.

2 Sam. Chap. xxiii. Ver. 1. David—the Sweet Psalmist of Israel.

2 Chron. Chap. xxix. Ver. 30.— Sing Praise unto the LORD, with the Words of David, and of Asaph the Seer.

Prov. xxx. 5, 6. Every Word of GOD is pure.—Add thou not unto his Words, lest he reprove thee, and thou be found a Liar.

L O N D O N :

Printed for ANDREW JACOB, at the Corner
of Little-Britain in Aldersgate-Street. 1727.





P R E F A C E.



I SHALL not Apologize for employing my Pen a little in Behalf of David's Psalms, since every Man has an Interest in them; and Mr. Watts has shewn himself importunate for us to embrace his Sentiments, in order to lay them aside, and use his own: Hereupon he might reasonably expect a grateful Acknowledgment from those that accept them, and from others a Reason of their Refusal. But somewhat I shall say in Answer unto two Requests made by him.

We are desired in the lesser Volume of his Psalms, not to censure his Work, without a diligent Perusal of the larger; because of the Preface and Notes: But here also he desires a For-

bearance to censure the Work, till we have read his Discourse of Psalmody, which he hoped would shortly be published. In Answer to this, I have tried what he could say in two Prefaces, one to his Hymns, the other to his Psalms, according to his Desire: But the Discourse of Psalmody is not yet come forth, as 'tis said, tho' 'tis seven Years since he referred us to it.

*In the Preface to his Psalms, we have about twenty Pages concerning David's Psalms and his own, by way of Apology and Defence; One would think therefore, enough had been said (and having spoken freely and plainly) to allow an Answer: But in such a Case as this, so soon as one shall censure, another may and should vindicate: And yet 'tis notorious that Mr. Watts, for many Years past, has been using his Pen to disgrace David's Psalms, with little Opposition. But his Way to keep us off, looks not very well. One would think, that if a Man has a modest Opinion of himself, and is an impartial Well-Wisher to Truth, he might be willing to see whether his Sentiments and Work, so different from the Judgment of the Generality of
the*

the Wisest and Holiest Men of our latter Times, would bear Trial by Adversaries to them; rather than to labour for so many Years to make Profelytes: Especially one would so think, considering him to have done such a Work for the Churches, as he has not known to have been done by any since the Beginning of Christianity; not excluding JESUS CHRIST, and the Apostles themselves, who were inspired. And could he have been more confident and laborious if he had had a special and infallible Revelation by the HOLY SPIRIT in his Notions? However, his Success has been, in a considerable Measure, according to his Desire and Endeavour, his Psalms having took the Place of David's in more than a few Congregations: So that I may say, 'Tis Time to work, for they have made void the Holy Psalms. And thus much may excuse me for appearing at this Time on their Behalf.

The other Request is, That we make a few Experiments of his Songs, to try whether they are not suited, thro' Divine Grace, to kindle in us a Fire of Zeal and Love, &c. To be free, I have not thought it necessary
to

to comply with this Request, having learn'd before in the Preface, the Rules he acted by in making of them, and his Design, as to the Use of them : And I had held my Peace, if he had not made them in Opposition to David's, with an Intent to prefer them to David's. But by speaking plainly his Opinion of them, as the original Motive to his Undertaking, the Rules he acted by in his Work, and his Design of its Use, i. e. Instead of David's, he incapacitated me for making any farther Trial, to see whether, thro' Grace, his Psalms were suited, &c. But, notwithstanding, I have read some of them ; and when I shall believe that his Opinions of David's Psalms are right, his Rules in making his own Right, and his Design, as to the Use of them, is right, I shall not doubt but that he framed his Work thro' Divine Grace.

But if by a few Experiments of his Songs, a Using them in Divine Worship, either private or publick, is meant : I had no Occasion to make Trial this Way, for the Reasons before named. But, besides, I must say, I have utterly refused it, remembering that the
Scripture

Scripture saith, Whatsoever is not of Faith, is Sin. GOD, who is a Spirit, may not be worshipped but in Spirit and in Truth. And tho' 'tis lawful to try a Man's Work by Reading, yet not by Worshipping. The most High and Omniscient Being would deeply resent our Offering to him, that which we knew not whether we could approve our selves. But, it seems, that the Generality of them that use those Psalms, readily approved them, and were pleased in the Use of them; never seriously nor solidly considering whether GOD accepts them, or not: But 'tis no strange Thing; for Men have always been prone to think that GOD is such a One as themselves, that he must needs be pleased with what pleases them in Divine Worship.

Now it behoves All those who have inadvertently made use of Mr Watts's Psalms, and any that may think to make use of them, to try well whether those Songs are suited thro' Divine Grace, as himself saith, to kindle in them a Fire of Zeal and Love. And here they would do well to examine, in the first Place, whether their Author was moved

ved by a right Judgment, or wrong, concerning David's Psalms, when he undertook to frame his own: And 'tis certain that he thinks many Places in the Psalms, where David shews vehement Zeal in his Devotion, sharp Invectives that tend to fill the Mind with bitter personal Resentments, and not well suited to the Spirit of Christianity. Now if in this he is mistaken, are his Songs better suited to kindle in us a Fire of Zeal and Love than David's?

Again, if there are any that find an Abundance of Affection by the Use of those Psalms, they would do well to examine it, since 'tis possible for Men to offer unto GOD strange Fire; and also seeing a large Measure of a Thing is often a Sign of a wrong Kind, according to the Saying, 'Tis too much to be good. 'Tis common with weak Christians to bless themselves according to the Abundance of Passion they find in Divine Service; and as they usually judge of a Sermon according to their Affection in the Hearing it, so 'tis likely they judge of a Psalm in Singing it. How often do the Affections take the Place of Reason, whereby
Men

Men make false Conclusions? But if their Affection, as from those Psalms, is perfectly pure, (which they cannot prove,) they may not conclude from thence that they be better than David's, for Divine Worship; for a Book of human Composure is not better for a Man's daily Reading than the Bible, though his Affection is moved more by the former than the latter.

Perhaps, the Reader may think it somewhat odd to find first of all in this short Plea for David, the Testimony of Men: I had two Reasons for choosing that Order. When I first thought of Opposing Mr. Watts, I intended to publish no more than the Sentiments of those Ministers and Mr. Watts's, with a few Remarks of Contrariety between them. The other Cause was my Perswasion, that Men might pay so much Deference to the Names and Memories of those Ministers, as to be induced by their Opinion to weigh well the Sentiments of One that's carrying on a contrary Cause successfully.

As to the Part that follows, I am not conscious of any Partiality, or unfair Dealing in it: But I earnestly wish that the Reader

B

would

would give himself the Trouble of Reading the whole Prefaces in the Author's Books, if he is suspicious ; yet it cannot be thought that every Expression should be taken Notice of in so short a Discourse as this. Now whether it carries in it Self-Convictive Argument and Scripture-Evidence, I need not say, as it belongs not to me, it being published to be submitted to any Judgment guided by the Holy Scriptures : And by which I am most willing it may either stand or fall.





A
VINDICATION
OF
David's PSALMS, &c.

PART I.



IS well known that Mr. *Watts*, among his Endeavours to reform Mens Minds in Matters of Religion, has given the World in plain Terms his Judgment of *David's* Psalms; but in as much as his Opinion is directly contrary to the Opinion of a great many *worthy Ministers* of the first Rank since the Reformation, it has been thought fit to publish together Part of a Preface to the *Scotch* Version of *David's* Psalms, with the Authors Names, and Part of a Preface to Mr. *Watts's* Hymns, which himself wrote.

Part of the Preface to
the Scotch Version
of David's Psalms.

NOW tho' Spi-
ritual Songs
of meer human Com-
posure may have their
Use, yet our Devotion
is best secured, where
the Matter and Words
are of immediately Di-
vine Inspiration; and
to us David's Psalms
seem plainly intended
by those Terms of
Psalms, and Hymns,
and Spiritual Songs,
which the Apostle u-
seth, Ephes. v. 19.
Col. iii. 16. But
then it is meet that
these Divine Compo-
sures

Part of the Preface to Mr. Watts's Hymns.

BUT of all our Religious Solemnities,
Psalmody is the most unhappily mana-
ged. That very Action which should elevate
us to the most delightful and divine Sen-
sations, doth not only flat our Devotion, but
too often awakens our Regret, and touches
all the Springs of Uneasiness within us.

I have been long convinc'd, that one
great Occasion of this Evil arises from the
Matter and Words to which we confine all
our Songs. Some of 'em are almost oppo-
site to the Spirit of the Gospel: Many of
them foreign to the State of the New Tes-
tament, and widely different from the pre-
sent Circumstances of Christians. Hence it
comes to pass, that when spiritual Affec-
tions are excited within us, and our Souls
are raised a little above this Earth in the
Beginning of a Psalm, we are check'd on a
sudden

Instances of Opposition.

THESE worthy Ministers say,
Our Devotion is best secured
where the Matter and Words are
of immediately Divine Inspiration.
But Mr. Watts saith, One great
Occasion of Evil in our Devotion,
(when we are Singing,) arises from
the Matter and Words of David's
Psalms.

These Ministers say, David's Psalms
seem plainly intended by those
Terms of Psalms, Hymns, and Spi-
ritual Songs, in *Ephes. v. 19. Col. iii. 16.*
(Therefore they thought Christians
to be under an Apostolick Com-
mandment of the New Testament,
to sing David's Psalms of the Old
in Divine Worship; and also that
they are infructive, consolatory, and

Preface to the *Scotch*
Version.

ures should be represented to us in a fit Translation, lest we want David in David, while his holy Extasies are delivered in a flat and bald Expression. The Translation which is now put into thy Hands, cometh nearest to the Original of any that we have seen, and runneth with such a fluent Sweetness, that we thought fit to recommend it to thy Christian Acceptance; Some of us having used Com-

Mr. Watts's *Preface*.

sudden in our Ascent toward Heaven, by some Expressions that are more suited to the Days of *Carnal Ordinances*, and fit only to be sung in the *Worldly Sanctuary*. When we are just entering into an Evangelick Frame by some of the Glories of the Gospel presented in the brightest Figures of *Judaism*, yet the very next Line, perhaps, which the Clerk parcels out unto us, hath something in it so extremely *Jewish* and cloudy, that darkens our Sight of God the Saviour. Thus by keeping too close to *David* in the House of God, the Vail of *Moses* is thrown over our Hearts. While we are kindling into divine Love by the Meditations of the *loving Kindness of God*, and the *Multitude of his tender Mercies*, within a few Verses some dreadful Curse against Men is proposed to our Lips; that God would add Iniquity unto their Iniquity, *let*

Influences of Opposition.

and helpful to Devotion.) But Mr. Watts saith, Many of them are foreign to the State of the New Testament, fit only to be sung in the *Worldly Sanctuary*, and some of them contrary to the New Commandment of *Loving our Enemies*.

These Ministers say, 'Tis meet that *David's Psalms* should be represented in a fit Translation, lest we want *David* in *David*. But Mr. Watts saith, By keeping close to *David* in the House of God, the Vail of *Moses* is thrown over our Hearts.

These Ministers say, The *Scotch* Version cometh nearest to the Original of any that we have seen, and runneth with such a fluent Sweet-

Preface to the Scotch
Version.

*it already, with great
Comfort and Satisfac-
tion.*

Tho. Manton D. D.

Henr. Langley D. D.

John Owen D. D.

William Jenkyn,

Ja. Innes,

Tho. Watſon,

Tho. Lye,

Mat. Poole,

Jo. Milward,

John Cheſter,

Geo. Cokayn,

Matthew Mead,

Robert

Mr. Watts's Preface.

*let 'em come into his Righteousneſs, but blot
'em out of the Book of the Living, Pal. lxiix.
26, 27, 28. which is ſo contrary to the New
Commandment of Loving our Enemies; and
even under the Old Teſtament is beſt ac-
counted for, by referring it to the Spirit of
Prophetick Vengeance. Some Sentences of
the Pſalmiſt that are expreſſive of the Temper
of our own Hearts, and the Circumſtances
of our Lives, may compoſe our Spirits to
Seriouſneſs, and allure us to a ſweet Re-
tirement within ourſelves; but we meet
with a following Line which ſo peculiarly
belongs but to one Action or Hour of the
Life of David, or of Aſaph, that breaks off
our Song in the Miſt; our Conſciences are
affrighted, leſt we ſhould ſpeak a Falſhood
unto God: Thus the Powers of our Souls
are ſhock'd on a ſudden, and our Spirits
ruffled before we have Time to reflect, that
this*

Instances of Oppoſition.

Sweetneſs, that we thought fit to
recommend it to thy Chriſtian Ac-
ceptance. (Then they thought a
ſtriſt Tranſlation commendable as
ſuch, and alſo fluent, pleaſant, or
coherent for the Uſe of Chriſti-
ans.) But Mr. Watts ſaith, Some
Sentences of the Pſalmiſt may
compoſe our Spirits to Seriouſneſs,
and allure us to a ſweet Retire-
ment within ourſelves; but we
meet with a following Line, —
that breaks off our Song in the
Miſt, our Conſciences are af-
frighted, — the Powers of our
Souls are ſhock'd on a ſudden,
and our Spirits ruffled, — it al-
moſt always ſpoils the Devotion,
by breaking the uniform Thread
of it, — at once we are forced
to

Preface to the *Scotch*
Version.

Robert Franklin,
Tho. Doelittle,
Tho. Vincent,
Nathaniel Vincent,
John Ryther,
Will. Thompson,
Nico. Blakie,
Charles Morton,
Edm. Calamy,
Will. Carlake,
James Janeway,
John Hickey,
John Baker,
Ri. Mayo.

Mr. Watts's Preface.

this may be sung only as a History of ancient Saints: And, perhaps, in some Instances, that *Salvo* is hardly sufficient neither. Besides, it almost always spoils the Devotion, by breaking the uniform Thread of it. For while our Lips and our Hearts run on sweetly together, applying the Words to our own Case, there is something of Divine Delight in it: But at once we are forced to turn off the Application abruptly, and our Lips speak nothing but the Heart of *David*: Thus our own Hearts are, as it were, forbid the Pursuit of the Song, and then the Harmony and the Worship grow dull of mere Necessity.

Many Ministers, and many private Christians, have long groan'd under this Inconvenience, and have wished, rather than attempted a Reformation.

Instances of Opposition.

to turn off the Application abruptly. (All this he brings against a strict Translation of *David's* Psalms.)

These Ministers say, Some of us have used the *Scotch* Version of *David's* Psalms with great Comfort and Satisfaction. (Then they esteemed the being under the Use of a strict Translation of *David's* Psalms, a consolatory and satisfactory Privilege.) But Mr. *Watts* saith, Many Ministers, and many private Christians, have long groan'd under the Use of a strict Translation of *David's* Psalms, and wished for Deliverance.

It may not be amiss to add some Things relating to these Prefaces; because some may be ignorant of the first; and perhaps others may think, that the Publication of the last, as it is, does not fairly represent its Author.

The Preface to the *Scotch* Version is rare, but it may be had at some Booksellers; and we find it to some Psalms printed in the Year 1673, and to some more, printed in 1700; by reading of which the *Reader* will see, that the Part here published, was impartially taken.

'Tis true, that in *Mr. Watts's* Preface are a few Words in high Commendation of *David's* Psalms, which might have been taken into this Part of it; but it was left only for the sake of Brevity, not in the least from any Opinion that it would represent its Author excusable in his Cause in the least Degree: And for the same Reason, this Part of this Preface was chosen, rather than *Mr. Watts's* Preface to his Psalms: And tho' 'tis short, yet 'tis comprehensive of his Opinions of the Psalms; and there's nothing in that Preface to his own Psalms, which may not be found in this Part of his Preface to his Hymns.

Nothing shou'd be said to *byas* the impartial *Reader's* Judgment: But tho' an Author may Judiciously and Impartially write against another's Performance, in order to prefer his own, it may be no Breach of Charity to take Notice, that *Mr. Watts*, in writing so freely against *David's* Psalms, or a strict Translation of them, has his own personal Performance in View: But those Authors of the other Preface, in writing for *David's* Psalms, or an Exact Translation of
em,

'em, had no Work of their own to recommend or prefer, having had no hand in the *Scotch* Version, which they prefaced, as we may reasonably think.

We have Mr. *Watt's* Sentiments of these Authors, or some of them at least, in these Words of his own — *With a solemn and unfeigned Veneration I Reverence the Names and Memories of those excellent Men, those Learned and Pious Authors of the last Age: — Nor do I think the Devotion, and Zeal, and Piety of our present Times equal to theirs.* But if our Age is not equal to the last in true Devotion, Zeal, and Piety, and yet excel the last in the Knowledge of revealed Religion, 'tis unaccountable: We find throughout the Bible, that Knowledge in God's People was always in proportion to their true Devotion, Zeal, and Piety; and Ignorance in proportion to the Loss of inward Power, and the outward Practice of true Religion. Whenever an Age degenerated from the Power of Religion, as to Practice they fell from Light; for the former is the Consequent of the latter, as the Effect from the Cause. But besides, does not God judicially blind Men for Backsliding, and for not living up to their Light?

We may further take Notice, that we have here the Opinions of twenty-six *Ministers* against Mr. *Watts's* one alone: If he had expressed the Names of those *Ministers* or private *Christians*, he saith be of his Opinion; or if they had subscribed them themselves to his Preface, they should have been transcribed here in their proper Place.



A
VINDICATION
O F
David's PSALMS, &c.

P A R T II.

Psalmody is a glorious Part of Divine Worship; and there's just Cause for Complaint of the Neglect of it by some, and the Abuse of it by others; and no doubt but a Reformation should be most earnestly desir'd and endeavour'd. And we have much more in the Word of God, concerning this Part of Divine Worship, than concerning that of Prayer; doubtless, therefore, the Lord hath shewn how it shou'd be perform'd by us, as to *Matter* and *Manner*.

But if Mr. *Watt's* Prefaces to his Hymns and Psalms be well consider'd, it may appear, that all his Labours to reform Psalmody, proceeded from his *Ignorance and Errors* concerning *David's* Psalms; and consequently, that he might have spared his *Pains*; which I shall endeavour to evince briefly.

He

He holds three grand Errors about *David's* Psalms : The First is about the Spirit of them ; That 'tis contrary to the Spirit of the Gospel.

The Second is about the Speech of them ; That 'tis unfit for Gospel Worship.

The Third is about the Propriety of them ; That the Psalms are not *Ours*, because of their Matter, &c. (And all that he saith against them may be comprised in these three :) Of each in its Order. And,

I. Of the Error about the Spirit of the Psalm : Mr. *Watts* thinks, that the Spirit of the Psalms in the Old Testament is contrary to the Spirit of Love and Forgiveness in the New. But here I would not be understood too peremptory, as if I meant, that Mr. *Watts* thinks the Spirit of all the Psalms, and all Parts of them, is contrary to the Spirit of the Gospel ; no, but the Spirit of some Psalms, and of Parts of a great many more. Some of the Psalms, he saith, are almost opposite to the Spirit of the Gospel : Why he saith almost (and not quite) opposite I will not say, it may easily be conjectured : However, his Meaning can't easily be mistaken, and especially if we take notice of what he saith in other Places of his Prefaces, about Imprecations in the Psalms ; and also if we take notice of the many Psalms, and Parts of Psalms, which he would not imitate in making his own ; and many Parts more he might as well have refused to imitate upon the same Principle. It plainly appears, if we may judge from

Word and Work, that Mr. *Watts* thinks that a great Part of *David's* Psalms be contrary to the Spirit of the Gospel; or, in other Words, that a considerable Part of the Book of Psalms, because of Imprecations, is opposite to the Gospel, which requires us to love our Enemies: But this his Notion, I shall shew in a few Particulars, to be erroneous. And,

1. *David* was a *Type* of CHRIST, not only in his outward Condition, but also in his Spirit: He was the Man after GOD's own Heart; a Man of Justice and Integrity, (which can't be contrary, but consonant to Charity; and did not *David* excel in Charity as well as in Justice?) Does he not personate JESUS CHRIST at some Times when he uses the severest Imprecations? * And therefore, why may not his Spirit be like CHRIST's, and himself a Type of CHRIST, when he prays from a Principle of Justice against his Enemies for temporal Evils, seeing he was a publick Person, as CHRIST was? And it cannot be said that he ever prayed against his Enemies, contrary to the Commands of the second Table, but agreeable to them; and JESUS CHRIST never taught contrary to them in one Jot or Tittle; no, any part of the Moral Law was more valuable to him than Heaven and Earth. *David* was a great Lover, and punctual Doer of GOD's just Commands in Distinction from *Saul*, † who refused to obey the Commandment of the

* *Psal.* lxi. 22. *Psal.* cix. † 1 *Sam.* xiii. 11, 12, 13, 14.

the LORD, that he might gratify his own Desire : He would spare *Agag*, ('tis likely for Pity,) and the best of the Sheep and of the Oxen, either for Profit, or to Praise the LORD with.* But this should be known, that no Charity to Man is good in the Sight of GOD, that's contrary to his Word ; and that the Service done for his Worship, that's not according to it, is not accepted of him, whatever fine Pretences Men may give : *To obey is better than Sacrifice*, yea, tho' 'tis from the best of Man's Device, Cost, or Labour. Thus *David* being *the Man after GOD's own Heart*, a Lover of Justice, we must believe that his Spirit in his Imprecations, was the same with JESUS CHRIST's in the Gospel ; and if we think otherwise, we may say, that he seems to have been the most unfit Person for that *Character* which the ALL-WISE GOD gave him. But,

2. *David's* Imprecations in his Psalms are of Divine Inspiration. The SPIRIT of GOD spoke by *David*, as the Anointed of the GOD of *Jacob*, and sweet Psalmist of *Israel* : † And if so, it would be very Rash to say they are contrary to the Spirit of the Gospel ; for the self-same HOLY SPIRIT can't oppose himself. But farther ; The Imprecations in *David's* Psalms that he utter'd, were made a part of the holy Scriptures ; and I think we may say also, for the Use of the *Jews* in divine Worship : (I say nothing here of *Chri-*

* 1 Sam. 15. 20, &c. † 2 Sam. xxiii. 1, 2.

Christians.) I know we have in the Scriptures, rash and unjust Imprecations, that were spoken by righteous and inspired Men; but not one such may be found in the Psalms: And if God appointed them for his Worship, they are not according to Malice, or a Spirit of sinful Revenge: It would not become the Wisdom of GOD, to give his People, for their Devotion, a Book that is contrary to Justice or Charity, to lead them into Sin.

3. We have in the New Testament severe Imprecations utter'd by *Christians*, as well as in the Old, spoken by *Jews*: And I'll give only two or three Instances; *Paul* saith, *If any Man love not the Lord Jesus Christ, let him be Anathema Maranatha.** And *Alexander the Copper-smith* did me much Evil; the LORD reward him according to his Works.† And the Martyrs cried, O LORD, Holy and True, how long, dost thou not judge, and avenge our Blood on them that dwell on the Earth? ‡ These are not denunciations of Judgments, but *Desires* for them; and the two last of them to be executed on *Personal Enemies*. Now, seeing that we have the same Imprecations with a fervent Desire against Personal Enemies in the New Testament, as in the Old, certainly 'tis as lawful and allowable for a *suffering Christian* to pray with the Words of *Zechariah*, LORD look upon it, and require it.* (when he was put to Death) as with the Words
of

* 1 Cor. xvi. 22.

† 2 Tim. iv. 14.

‡ Rev. vi. 10.

* 2 Chron. xxiv. 22.

of CHRIST, *Father forgive them.** But if 'tis objected, that the Imprecations of the New Testament, as well as those of the Old, were from Persons inspired, and therefore *Christians* now may not use them, my next Observation to prove, that the Spirit of the Gospel is the same to that of the Psalms, will clearly answer that: Which is this,

4. JESUS CHRIST himself taught and encouraged his Disciples to imprecate or pray to God for Vengeance against their Adversaries, who injured them: This our LORD did in a Parable, which I'll insert at large, because it seems sufficient of itself to convince any of the Suitableness of Imprecations to a Spirit of Gospel Devotion; but which is the same to that under the Law. † *And he spake a Parable unto them, to this End, That Men ought always to pray, and not to faint, saying, There was in a City a Judge, which feared not God, neither regarded Man: And there was a Widow in that City, and she came unto him, saying, Avenge me of mine Adversary. And he would not for a while: But afterward he said within himself, tho' I fear not God, nor regard Man, yet because this Widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the LORD said, hear what the unjust Judge saith. And shall not God avenge his own Elect, which cry Day and Night unto him, though he bear long with them?*

I

* Luke xxiii. 34.

† Luke xviii. 1, to 9.

I tell you that he will avenge them speedily. Nevertheless, when the Son of Man cometh, shall he find Faith on the Earth?

'Tis plain, that this Parable was spoke for the Use and Encouragement of all *Injured Christians*, from the LORD's first coming unto his second; and therefore Persons not inspired may boldly use such an Imprecation as this. Is not this Cry as sharp and severe against Enemies, as those Prayers of *David* in the Psalms, which *Mr. Watts* will not allow us to use? 'Tis certain, he may as well call this a sharp Invective as those; and therefore shou'd this be turn'd against our spiritual Adversaries, Sin, and Satan? Or shou'd this part of the Gospel be Ejected, lest *Christians* shou'd pray according to it, or their Devotion be Defiled by it? May not *Mr. Watts* do the same by this, as by the Imprecations of the Psalms, if he has done well by them? But we see how directly he has gone against the LORD JESUS by his Mistake about the Psalms, thinking the Spirit of them contrary to the Spirit of the Gospel.

JESUS CHRIST spoke a Parable, to the End that Men shou'd use Imprecations against Personal or Publick Enemies, and not desist; but how much has *Mr. Watts* wrote to obtain the contrary End? How has he acted the Part of an *Adversary* against CHRIST and *Christians*, by taking from them THE SWORD OF THE SPIRIT, that precious and useful Part of their spiritual Armour

* *Eph.* vi. 17, 18.

† *Luke* xvii. 7, 8.

Armour? And the Imprecations of the Word may eminently and most properly be so call'd and accounted. But there be some *Christians*, blessed be GOD, that Mr. *Watts* can't persuade to throw away this *Sword of the Spirit*, as an hurtful and dangerous Weapon to themselves, because they know both how to prize and use it.* No, certainly, there must be *some*, that the LORD's Words may be fulfilled, crying to him, whom he doth and will avenge, tho' but few,† and perhaps the fewer for Mr. *Watts*, who would, if possible, deceive the very Elect. Now, from what has been said 'tis just to infer, that the Imprecations in *David's* Psalms are both Lawful and Laudable for Gospel Worship; and that Mr. *Watts* had no Cause to dissuade *Christians* from using them, or for himself to Reject or Convert them.

I shall add only a few Things, as Cautions to prevent a wrong Use of what has been said in the Behalf of Imprecations, and a Christian Use of them now, and so answer some Objections that may be raised. There is no Truth or Priviledge that's not capable of Abuse, and this is especially by the Ignorant and the Malicious; and even real *Christians* are liable to mistake in this Matter, as did *James* and *John*, who from the Imprecations of *Elias*, were for commanding Fire from Heaven on *some* that refused to receive the LORD:‡ But, notwithstanding

* *Esphes.* vi. 17, 18. † *Luke* xviii. 7, 8. ‡ *Luke* ix. 54.

standing this, Imprecating Psalms may not be taken away; but if they be, and that for Fear of Damage by them, they that do it, can't blame *some*, that will not allow the common People the Bible on that Account. Let People know what manner of Spirit they are of; and then let 'em use the Sword of the Spirit, and the Wisdom and Zeal of the Spirit: We should learn to pray for our Enemies, and bless them, before we pray against them, and curse them: I conceive that our LORD taught, and the Disciples learn'd, the former before the latter: * And if a Person can pray for, love, and do good to his Enemy, he can pray for Vengeance against him without Malice, or a Spirit of sinful Revenge. And this Spirit of malicious Revenge in the *Scribes* and *Pharisees* our LORD taught against, and reprov'd in his Sermon on the Mount, shewing how they wrested and mistook the good old Righteous Law, and therefrom gratified their malicious Desires: He never spake a Word against a Spirit of Justice or Desire of Revenge, consistent with *that Love of our Neighbour as ourselves*: We may be sure he came not to abolish any Part of the Moral Law: But 'tis evident there are Offences committed which we should pass over, and cover by Love and Mercy. A *Christian* goes by that grand Maxim of *doing as he would be done unto*: And according to this, he may pray for Judgments on a Man for his Conviction and Conversion

* *Matt. v. 43. to the end, with Luke xviii. 1, &c.*

version, in order to his eternal Salvation. * Again, he considers what Person the Injurer is, and also what the Injury is ; whether he's Righteous or Wicked, an implacable Apostate, or an ignorant Persecutor, when he thinks of praying for Judgment : And he goes not beyond his Knowledge, but refers all to, the perfect Wisdom and Will of GOD. 'Tis true, That we have in the Book of Psalms, Prayer for Non-Pardon of Sin and eternal Punishment, which is very Awful ; but that is but in two Psalms ; † and perhaps *Christians* have found them useful, and suitable for a personal Application to some *malignant Apostates*, and so sung them : And it seems, that the Sin unto Death, the *Christians* might discern without Divine Inspiration in the Apostle *John's* Days. ‡ And this Non-Pardon of Sin and eternal Punishment, were no *Damps* to the *Apostle's* and his Companions Devotion, (and even Extasy, as it seems,) when he said, *Now Thanks be to GOD, which always causeth us to Triumph in CHRIST,— for we are to GOD a sweet Saviour of CHRIST, in them that are Saved, and in them that Perish : To the one we are the Saviour of Death unto Death.* || ----- And such a Sight as this was no Damp to our Saviour's Devotion ; of whom, I think, 'tis never noted that he Rejoiced in Spirit, but when he said, *I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these Things from the Wise and Prudent,*

D 2

and

* *Psal.* lxxxiii. 16, 18, † *Psal.* lxi. *Psal.* cix. ‡ 1 *Joh.* v. 16. || 2 *Cor.* ii. 14, 15, 16.

and hast reveal'd them unto Babes.† If Men have not Wildom or Grace to enable them to use these two Psalms, must they be thrust out of the Psalter, and spoken against, as Enemies to Devotion? May not all sing them for *Instruction* and *Admonition*, and find them very profitable? Thus I have shewn that even those Imprecations that Mr. *Watts* may think most contrary for our Devotion, are agreeable. And I'll say only this farther in the General, That *David* still deserves that Character, THE SWEET PSALMIST OF ISRAEL,* as he is the Author of Psalms suitable to an Evangelick Spirit; notwithstanding all that Mr. *Watts* hath said and done in Opposition to him.

II. Of the Error concerning the Speech or Language of the Psalms. The Language Mr. *Watts* accounts *Jewish* and *Levitical*, according to the Old Testament: This heresents very much, as an Obstacle to Devotion; and saith, *It checks us in our Ascent toward Heaven, and darkens our Sight of GOD the Saviour*. If these Evils may justly be laid to the Charge of the Language of *David's* Psalms, no Man may blame him for seeking Redress; and these sore Evils he thinks he has redress'd, by giving us a Book of Psalms, which he entitles, *The Psalms of David, imitated in the Language of the New Testament*. I never heard that the Psalms were thought to be dark because of their Language; and

† *Mat.* xi. 25.

2 *Sam.* xxiii, 1.

and One would wonder that Mr. *Watts* should so represent them, seeing he speaks so highly of our superior Light by the Gospel; for *Christians* may understand, else what did the *Jews* know of their Psalter under the Old Testament Dispensation? And yet 'tis to be hoped that they knew what was Read or Sung. But it seems that Mr. *Watts* will not allow that Psalter to be fit for a Christian Congregation, that has in it Expressions that the meanest in the Assembly may not understand: For, saith he, *Does every menial Servant in the Assembly know how to use these Words devoutly, (viz) When I receive the Congregation, I will judge uprightly, Psal. lxxv. 2. A Bow of Steel is broken by mine Arms;— As soon as they shall hear of me, they shall obey me, Psalm xviii. 34, 44.* A very strange Argument against the Use of David's Psalms! But does every *menial Servant* know every Sentence in his Psalms, so as to use it devoutly? I should think a Psalter the better for being suitable to the different *Sizes* of Christians, both in Language and Matter; for then there's Room for the meaner to grow: And is not Growth in Knowledge, one great End of Psalmody?† But Mr. *Watts* has not been labouring only to level us in the Actings of our Judgments in Divine Worship, but also in the Actings of our Graces in a Measure; for he saith, with Respect to his Work of Imitation, *Where the Flights of the Psalmist's*

† Col. iii. 16.

Psalmist's Faith and Love are sublime, I have often sunk the Expressions within the Reach of an ordinary Christian.

Now I shall make it appear, that his Notion of the Language of the Psalms is erroneous; and that only by comparing the Language of the New Testament, with the Language of the Old. We have the Gospel in Parables: Three of the Evangelists are fill'd with Parables, and *John's* Gospel is full of Figurative Expressions. And are not these as dark as the *Jewish* and *Levitical* Expressions, which we have in the Psalms? It appears then, that the Language of this Part of the New Testament is the same to the Language of the Old; the Gospels we have in Parables, and the Prophets of the Old Testament in Similitudes, with the *Levitical* Law in Types. Then as to the other Part of the New Testament, the *Apostles* Writings, (I say nothing of the History of their Acts,) they have Old Testament Language in them;† especially the Epistle to the *Hebrews*,* and the Book of Revelation; and in this, the last of the Bible, from Beginning to End we have it; and 'tis evident, that somewhat is borrowed from many or most of the *Writers* of the Old Testament, and many Things from the Ceremonial Law; and thus when the New Testament was com-

† See only an Instance from each Author, *Phil.* iv. 18. *James* i. 18. 1 *Pet.* ii. 4, 5. 1 *John* ii. 27. *Jude* xxiii.

* Note, The Exhortation for the Worship of Praise continually is given in Old Testament Language, *Heb.* xiii. 15.

compleating, the LORD shew'd his Regard to the Language and Things of the Old. What if GOD is willing to be served under the New Testament in Old Testament Language; who may contradict? And thus *Christians* may serve him without *Judaizing* sinfully. Doubtless when the Book of Revelation was written, the *Jewish* Religion was thoroughly abolished, and the Christian Religion well known. Mr. *Watts* may know, in Answer to what he saith of *Judaizing*, that tho' we are warn'd against *Judaizing* in Religion, yet we are no where warn'd against *Jewish* Language in Worship, tho' we are by him. But if this be *Judaizing*, we *Judaize* but as the inspired Writers of the New Testament did, and, I might say, JESUS CHRIST himself in the Revelation. Hence we must say, that the Language of the latter Part of the New Testament is the same to that of the Old: And so Mr. *Watts's* Question, (*viz.*) *Why will you confine your selves to say one Thing, and mean another,* is answered: JESUS CHRIST said one Thing, and meant another; and so did the Apostles. And as to confining ourselves to this; we don't confine ourselves to this only: Our Psalter, which is *David's*, is a great Part of it in plain Literal Language, and a good Part in Figurative, just as the New Testament is. And till Mr. *Watts* can bring better Reasons than he does, why should he expect People to debar themselves from the Use of such Figurative Language, or confine themselves to such a Psalter as *his*? 'Tis not my Business to shew the

the Profitableness of Figurative or Old Testament Language to give Light : They that love to read and know the Scriptures, know the Usefulness of it by Experience, and some particularly in the Levitical Law. Hence we may conclude, that Mr. *Watts* had no Cause to teach *Christians* to lay aside, the Psalms of *David*, because of their Language; nor to talk of Imitating them in the Language of the New Testament.

III. Of the Error concerning the Propriety of the Psalms. Mr. *Watts* thinks, that many of them were not made for us *Christians*, to take them as our own : And he seems to think many Matters and Circumstances to be peculiar to Persons in those Times of the Old Testament : and because of this, he complains of their Matter. He saith, that many of the Psalms are *widely different from the present Circumstances of Christians* ; and also, That it must be *acknowledged*, that in the Book of Psalms are a *Thousand Lines*, which were not made for a Church in our Days to assume as its own. I understand, that these bold Words came partly from those fore-named Errors about the Spirit and Language of the Psalms : But both Spirit and Language I have fully shewn to be the same with those of *Christians* in the New Testament : And I'll say only this farther, That it must be *acknowledged*, that the Book of the *Revelation* was written for *Christians* to assume as their own ; tho' we read there of a Crying to God for Vengeance
against

against Personal Enemies, and the whole Book in Old Testament Language: Therefore the Psalms might be written for *Christians* to assume as their own, notwithstanding these Things. But what if the Psalms were written and appointed at first for *Jews*, and their Religion, might they not be made use of by the *Gentiles* in their Christian Religion? And if GOD sanctifies secular and common Things, and makes them his *Saints*, (which they had no manner of Interest in before,) for their Religious Use, it's no Wonder if he makes the holy Psalms the Property of *Christian Churches* for their Religious Worship: And let Mr. *Watts's* Opinion of the 45th Psalm, be seen for this in his Book of Imitations. But if this Old Psalter had not been thought fit for *Christians* by JESUS CHRIST and his *Apostles*, why did they not leave us a better, or teach us to Sing, as well as CHRIST taught us to Pray? And one can't but think that if *David's* Psalms are unfit for Christian Worship, he had more need to have taught us to sing than pray; or his *Apostles* after him. But these *Inspired Ones* never spake a Word against the Psalms, made us not one, nor gave us any Rule for to make any by: Therefore did not *David's* continue for the Use of *Christian Churches* without being abolished, or any Part or Parts of them? And may they not properly be call'd theirs? But Mr. *Watts* imagines that the Matters of many of them be unsuitable for us, and that

the whole Book of them is deficient as to Matter for us. But if GOD designed this Book in the Beginning (and then he did, if he did it at all) for *Christians*, he wisely ordered that such Matters and Circumstances should fall out, and be written, as should be suitable unto ours: And this has been his Way, as in the Matters and Circumstances of the *Children of Israel* in *Egypt*, the *Wilderness*, and *Canaan*; which are found suitable to the Conditions of *Christians*:† And in the Beginning of Christianity, GOD order'd such Things to be, and be written, as should be fit for all *Christians*, and *Christian Churches* in After-Ages. Much of the Book of Psalms is about *David* as a Type of CHRIST: *David's* Circumstances were much like to CHRIST's, of whom we sing: We have him in his State of Humiliation before he came to the Throne, much like the LORD in his, before he rose and ascended: And we have him in his State of Exaltation after he came to the Kingdom, much like to the LORD after his Resurrection, Ascension, and as he shall be in his FUTURE KINGDOM. Now if *Christians* were more like unto CHRIST in their Hearts, they would be more like him in their outward Conditions, and then they would find the Matters of the Psalms more suitable to their own Cases: But if Men are not like unto him
in

† 1 Cor. x. 11, 18.

in Uprightness and Purity, and if they take not up the *Cross* to follow him, but will conform to the World, 'tis no Wonder that they do not find the Matters and Circumstances of *David* (which were the same to *JESUS CHRIST's*, and his the same to those of his *faithful Followers*) like unto theirs.

It must be granted, that in some Psalms there are Matters somewhat special or peculiar; And yet all of these may be used with some particular Application unto Persons or Things that may nearly concern us now or hereafter. But, however, they may be sung Historically, and so be found profitable for Instruction and Admonition; or to the Adoration of *God* for his Sovereignty, Righteousness, or Goodness, in his Works and Ways of Providence. And tho' we have Variety of Matters in some Psalms, there's no just Occasion for *Mr. Watts* to attribute to that, or to somewhat that may be call'd special or peculiar in a Psalm, so much Evil in Singing, as he confesses they find in their Hearts; no, there's no Reason that they should lay any of it to the Psalm as the Cause: But this is his Manner; he speaks of their Consciences being frighted, the Powers of their Souls shock'd, the uniform Thread of Devotion broke, their Hearts forbidden the Pursuit of the Song, the Harmony and Worship made dull; and all this by the different Matter that may occur in the Psalm, which they can't personally

E 2

apply

apply to themselves, or their own Case. But, should we harp but on one String? would that be for Harmony, or be praise-worthy for Uniformity in the Spirit of Devotion? We have Variety of Petitions, Confessions, and Thanks in Prayer; some belonging to one's Case, and some to another's; and some to Persons not present: And we may confess the Sins of our Forefathers; and praise GOD for his ancient Works on the Behalf of his People, and sing of their Conditions and Affairs; and this is no Hinderance to Devotion, nor causes any Sin in it. And we may very well sing of, or about others in the Psalms, without changing the Personal Pronouns *I* and *We*: The *Levites*, long after *David's* Time, were ordered to sing Praise unto the LORD with the *Words* of *David*, and of *Asaph* the Seer: * And we have no ground to believe that the *Jews* ever made this small Alteration to change the first Person into the third: However, 'tis most evident that they sung in the first Person, where GOD himself spoke in that Person; and where the Matter was Historical, as in the second Psalm, *I have set my King upon my holy Hill of Zion*. And in another Psalm, *I have made a Covenant with my Chosen: I have sworn unto David my Servant*. † And if we may sing in the first Person, where the LORD spoke,

* 2 Chron. xxix. 30. † Psal. lxxxix: 3.

spoke, why not where Man spoke, without any Disadvantage? Therefore this in our Translation, might have been passed over by this *Imitator*, without his Notice. As to the Matter of *David's* Psalms, I'll say only this, That some *Christians* have from their Acquaintance with them, and Experiences by Providences, thought that there's a Sufficiency of Matter: But if any think otherwise, they may esteem the other Songs in the Bible a Supplement.

Thus we see what an ill Opinion Mr. *Watts* has of *David's* Psalms, *i. e.* of the Spirit, Language, and Matter of many of them; and also how causeless it is. Now considering how far Mr. *Watts* dislikes *David's* Psalms, what an Opinion he has of *David*, and what an Opinion he has of himself, what can we say for his taking *David* as a Pattern to imitate? I must needs say, it seems that he did it for Name's sake, rather than for any thing else, that his own Psalms might be the more esteem'd and used: And if so, 'tis likely he has not been disappointed of his End. But how weakly do those Persons judge and act, that esteem and use them for *David's* sake, since they are so unlike to *David's* Psalms, and were made to thrust *David's* Psalms quite out of Divine Worship? Therefore, he that is for Mr. *Watt's* Psalms, is against *David's*. One would wonder that so many are so easily and so soon moved from the holy and inspired Psalms to those of human Composure: But we may consider Man's Ignorance of and Aversion to the sincere or pure Milk of the Word; also that few are regenerated in this Age: And the *Apostle* saith,
The

*The natural Man receiveth not the Things of the Spirit of GOD, for they are Foolishness unto him; neither can he know them, because they are spiritually discerned.** But if Mr. *Watts's* Followers say, those Psalms are *David's*, then they make Mr. *Watts* guilty of adding to, and taking from *David's* Psalms; of changing and confounding Things as to Order of Time and Place; and of changing of Matter: So that they must acknowledge, that he has so broken and bended the Key of *David*, that in his Book, the Mind of *David*, or of the *Holy Spirit*, can't be known; and consequently they bring him under those Curses in the New Testament, which I wish may be read and well consider'd, *Gal. i. 6, 7, 8, 9. Rev. xxii. 18, 19.* But Mr. *Watts* himself tells us in, the Title-Page of those Psalms, that his Work is an Imitation; and after explaining it in the Preface to the larger Volume, that we are not to expect in his Book an exact Translation of the Psalms of *David*: Truly if any did, they might find themselves grossly deceived; for it can't be call'd a Translation in any Sense: And it may be somewhat difficult to give it a proper Title. According to the Title which he has given and the Work together, 'tis an Imitation of some Parts of the Book of Psalms. But whether that Work which he has done with some regard to those Parts, has so much Likeness to them, as to deserve the Title of Imitations of them, may be best

* 1 Cor. ii. 14.

best known by comparing the one with the other; and by observing Mr. *Watts's* Sentiments of the Psalms, and of *David* their Author. But to return to an Enquiry for a Cause of his setting *David* for his Example to imitate, (seeing that he thought so ill of his Spirit, Language, and Matter, and so well of himself, as having Gospel Love and Light,) shall we think that he hints it himself in these Words? *Where the Jewish Psalmist seems to mean the Gospel; but he was not able to speak it plain, by reason of the Infancy of that Dispensation, and longs for the Aid of a Christian Poet.* But did *David* long for a Man to help him to speak plainer, and yet he spake by the HOLY SPIRIT as an Inspired Writer? and is Mr. *Watts* at last his greatest or only Assistant? I'll not say, let any judge.* But if this were true, 'tis strange that he should talk of imitating one that he thinks seemed to mean Things, and could not speak plain: For the Greater does not imitate the Lesser, but the Lesser the Greater. And I say again, that it seems he named *David* as an Example, for Name's sake: And how little like to *David's* Psalms must his Imitations be, seeing he thought so meanly and ill of them?

I shall

* As to what Mr. *Watts* saith from 1 Pet. i. 11, 12. of his having hit upon the true Intent of the Spirit of God farther and clearer than *David* could discover, I say *David* gave us the true and full Mind of the Holy Spirit, rather than his own, if we must distinguish. But See *ASH.* ii. 25, to 32.

I shall next enquire what Rule Mr. *Watts* work'd by in Making his Psalms. 'Tis plain, that he did not go by *David's* Psalms; and he does not pretend to have acted by any Spiritual Songs in the Bible besides. What Rule for Language could he find in the Bible different from that of the Psalms, which he professes to reject? What Rule for Spirit did he take, when he rejected the Imprecations? Example he did not follow: What Precept or Injunction for a Rule had he? One would think that a sober Mind is sufficient to teach a Person that he cannot make a better Psalm-Book for Christian Worship than *David's*, or that he is not able to reform that: * But however, whatever Opinion a man may have of himself as to Capacity, one would think that he would fear to undertake to reform those Psalms that are of Divine Inspiration, (and which the inspired Writers of the New Testament spake not against, nor corrected) till he has a special Commission from above. But can any think that the LORD left the Psalms unfit for a Gospel Spirit and Worship till now?

Now I will not here dispute, whether 'tis lawful for Men to make Psalms or Hymns for Congregations to worship with, or they to receive them: But I would ask Mr. *Watts* and his

*Note, Mr. *Watts* speaks (with Relation to his Work) of his converting and leading *David*, as well as of his Imitating of him.

his *Disciples*; whether a Man acts justly and wisely, in teaching to pray, if he does it from an ill and erroneous Notion of the Rule of Prayer that our LORD has given, and faith, that the Spirit of it is contrary to Love, and the Language Dark, &c. And whether it would be Lawful to learn of him, or follow his Prayers? Now, if there is any Rule for making Psalms, I should think 'tis *David's* Psalter; but this Mr. *Watts* rejects: And if he would seek for any Songs in the New Testament for Direction, I think he can't find so much as one after the Jewish Law was abolished, except those must stand for some in the *Revelations*, and some of 'em have Old Testament Language in them, as I'll shew: *And they sung a new Song, saying, Thou -- hast made us unto our GOD Kings and Priests. And I heard the Voice of many Angels --- saying, with a loud Voice, Worthy is the Lamb that was slain ---.* † Hence it appears, that Mr. *Watts* rejects the Songs of the Old and New Testament, as not being Rules to him: Therefore I think 'tis manifest that he follow'd his own Imaginations in making his Imitations; and that 'tis not lawful to use them in the Worship of GOD; if it were lawful to use human Compo-sures. But alas! these his Psalms have thrust

F David's

† Rev. v. 9, 10, 11, 12. Note, These very Songs he calls *Patterns of Christian Psalmody*, in the Preface to his Hymns.

David's out of many Congregations, and that under the Name of David 'tis very likely, and according to their Author's Desire ; for he thinks he has led the Psalmist of Israel into the Church of CHRIST, without any Thing of a Jew about him ; and thinks also his Work the most worthy to be Received and Used : His Words are, *Tho' there are many gone before me that have taught the Hebrew Psalmist to speak English, yet I think I may assume this Pleasure of being the first who have brought down the Royal Author into the Common Affairs of the Christian Life, and led the Psalmist of Israel into the Church of CHRIST, without any Thing of a Jew about him. And whensoever there shall appear any Paraphrase of the Book of Psalms that hath more of the Savour of Piety, more of the Spirit and Style of the Gospel, with a superior Dignity of Verse, and yet the Lines as easy and flowing, and the Sense and Language as level to the lowest Capacity, I shall congratulate the World, and consent to say, Let this Attempt of mine be buried in Silence. Till such a Work arise, I must attend these Evangelick Songs (which have been the Labour of so many Years) with a devout Wish.* I think it's certain that he accounts his Imitations, to be better than any Translations of David's Psalms for Christian Worship, and that he wishes that those may be used rather than these. But yet, this Author had said before, in his Preface to his Hymns, that it was far from him to lay aside the

the Book of Psalms in publick Worship: The Words are these, *Far be it from my Thoughts to lay aside the Book of Psalms in Publick Worship; few can pretend to so great a Value for them as myself: It is the most Artful, most Devotional and Divine Collection of Poesy.* But the Book of Psalms is laid aside in publick Worship by Mr. *Watts's* Imitations of some Parts of it; and surely they can't be call'd or accounted the Book of Psalms, how short they are of 'em, and unlike to 'em, may be easily seen.

And yet, this Author had the Face to say, that few could pretend to so great a Value for the Psalms as himself, who thinks he has made *David* speak more unlike to *David* than any before him: But he had spoke the Truth, if he had said just the contrary; that Few or None could pretend to so small an Esteem of them as himself: For, what Man ever spoke so reproachfully of them as he? Or, what Man ever made them void as to publick Worship as he has, both by Word and Work?

I shall make an End with shewing what Mr. *Watts* might and should have done (if he had had Knowledge) for the Reformation of Psalmody, instead of what he hath said and done. If he had taught us how to use the Imprecations of the Psalms, instead of giving them hard Names, converting some, and rejecting of others.

If he had taught the Ignorant the Sense of *Jewish* and *Levitical* Expressions, instead of telling us that they darken our Sight, veil us, and giving us a New Testament Language, as he calls it.

If he had shewn how suitable and comprehensive *David's* Psalms be unto the general and particular Circumstances and Affairs of *Christians*, instead of telling us they, *i. e.* many of them are unsuitable, and the Book deficient.

If he had taught the right Posture of Body in Singing Psalms, (which he might have done from the Book of Psalms, as well as from many more Books of the Bible; * in which this is as clearly taught as the right Postures of Body in Prayer are, and the Light of Nature will help to shew the one, as well as the other,) instead of telling us of a dull Indifference, a negligent and thoughtless Air, that sits on the Faces of the Assembly (while they sit in Body, an indifferent Posture) Singing the Psalm; I say had he done these Things for the Reformation of Psalmody, he had done somewhat Thank-worthy; and might have had some good Success, tho', 'tis likely, not so great as he hath by doing the contrary Work: And 'tis no Wonder that his Psalm-Books go off by Thousands in a Year, when he has put People out of Conceit with *David's*, by signifying to them

* *Psal.* cxxxiv. 1. *Psal.* cxxxv. 1, 2. 2 *Chron.* vi. 3, 4.
Chap. xx. 19. *Neb.* ix. 4, 5. *Rev.* xv. 2, 3. 2 *Chron.* vii. 6.
Rev. vii. 9, 10, 12. 1 *Chron.* xxiii. 30. *Neb.* xii. 40.

them that their Sins committed in the Worship of Praise, were caused by the Use of *David's* Psalms, (and saith not a word of their own sinful and ignorant Hearts as the Cause,) and seeing, as he pretends, his own Psalms have not those Causes or Occasions : Who would not be at a little Cost to avoid the Occasions or Causes of Sin or Sadness in the Service of GOD ? But there's another Cause of People's caressing Mr. *Watts* and his Psalms, and slighting *David* and his, which is this ; Mr. *Watts's* Prefaces agree exactly with People's Prejudices, and wrong Notions of the Holy Scriptures : How do the Vulgar slight the Old Testament, and particularly the Levitical Law, and neglect to read it ; and how agreeable to their Notion and Practice are Mr. *Watt's* Sayings of the Psalms, with regard to Jewish and Levitical Expressions ! And again, how often do they say, that the Scripture is inconsistent with, or contradicts it self ? And how has Mr. *Watts* set the Psalms against the Gospel ! But he had not merited such a Character unto himself at this Time, if he had been no more inconsistent with himself in his Work to reform Psalmody (but I shall not take notice of him as to that in Particulars) than the Scripture is ; and indeed that is not at all : But many think 'tis, and perhaps are glad to see their Notion confirmed from the *Press* by such a one. But *David* was a great Praiser of GOD's Word ; * and they that profess to know
the

* *Psal.* xix. *Psal.* cxix.

the Word should be the same; or profess less Knowledge of it.

A very unaccountable Workman we have had, labouring to reform Psalmody; for instead of fitting and framing People's Hearts by and to the Psalms, he has labour'd to fit and frame the the Psalms to their depraved Hearts: An unskillful Workman would he be thought, who would chuse rather to fit the Rule to the Work, than the Work to the Rule: And what Wages or Thanks such a one deserves, let any one judge. And yet one that hath laboured according to this, esteems such a Piece of Work the greatest that he ever published, or ever hopes to do for the Use of the Churches. But may the LORD of his great Mercy convince him now in this Time of all his *contemptuous* and *hard Speeches*, which he has *impiously utter'd* against the PSALMS of DAVID: And also that some *Works* that are *highly esteem'd among Men*, may be an *Abomination in the Sight of GOD*, Luke xvi. 15:

In bona Causa tria verba sufficiunt.

F I N I S.



ts
h,
of
ro
ne
r-
o
k,
es
e.
o
ft
or
d
is
s,
is
e
-